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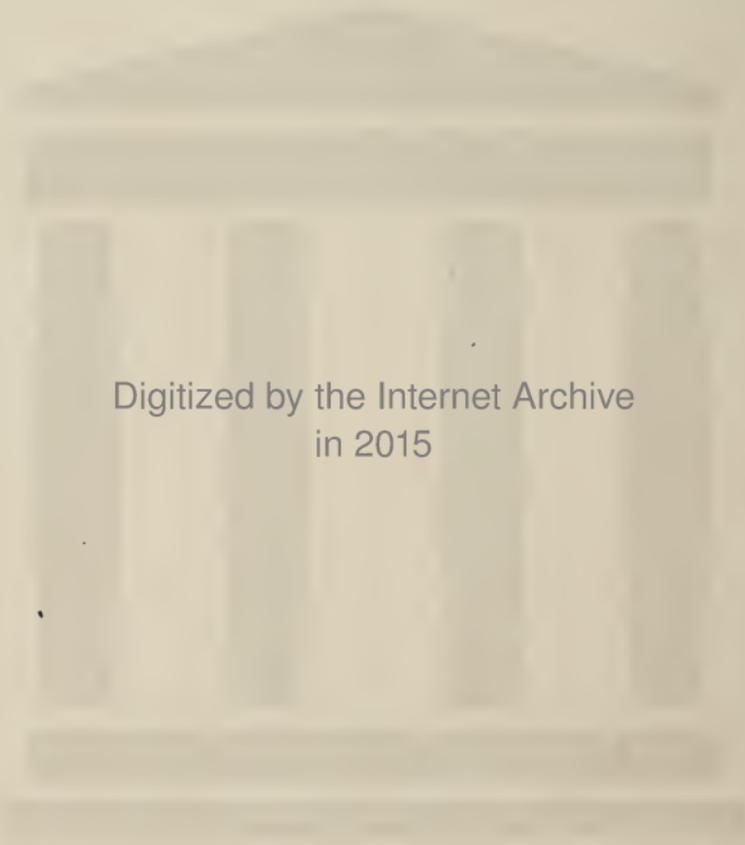
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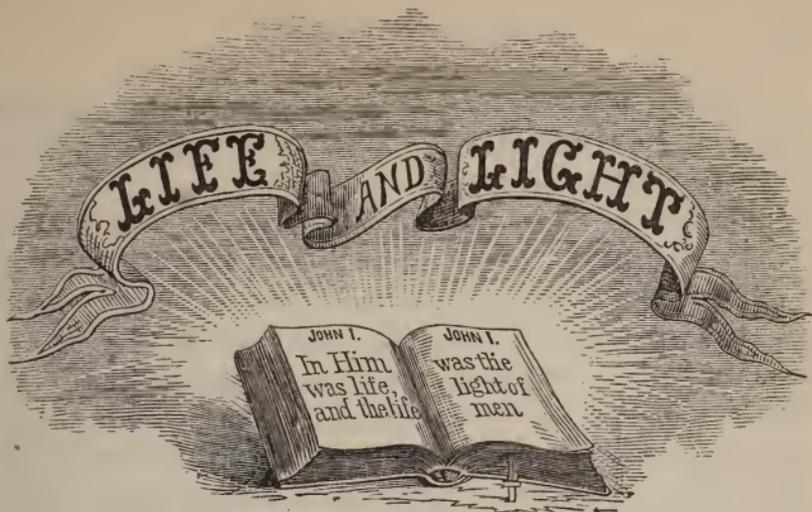
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## FOR WOMAN.

VOL. IV.

OCTOBER, 1874.

No. 10.

### CENTRAL TURKEY.

#### DESCRIPTIVE SKETCH.

BY MISS M. G. HOLLISTER.

[Concluded.]

THE nominally Christian portion of the population of Central Turkey is composed chiefly of Armenians,—one of the most ancient, least known, but not therefore the least interesting, of the nations of the East. It is true, they are now a conquered people, with all the unenviable qualities of those who have been kept down for ages; yet they were once among the proudest of the ancient kingdoms. The Armenian Church, it must be remembered, is entirely unconnected with the Roman, Greek, or Protestant Churches, and dates its existence from the time of Christ himself. One of the best versions of the Bible ever made, though in the now almost-forgotten Armenian tongue, together

with Christian literature, bears witness to the fact, that there must have been once a comparatively pure Christian church in Armenia.

Whether it is true, or not, that this church had in itself the seeds of decay from its very beginning, yet it is certain that very soon its leaders, in their contention for worldly power, forgot to feed the sheep committed to their charge, and the church became corrupt even before the time of the Moslem invasions. Even now it has its church service; but it is blended with superstition, and overgrown with ritualism. The Bible is read, but in the old, forgotten tongue. Pictures, altars, incense, chanting priests in black, mitred bishops and patriarchs in gorgeous robes, dazzle the eyes and captivate the imagination of an eager people, who know not that it is the bread of life for which they hunger, and which they fail to receive. The whole ecclesiastic order is well organized and disciplined; but, notwithstanding all the perfection of its arrangements, the people are kept in the utmost ignorance of true Christianity, and Christian principle has no influence whatever in the affairs of every-day life.

To the missionary, standing under the very shadow of the domes and minarets of the East, there is one thing certain, — that the masses are sunk in moral and spiritual degradation. To others the fate of heathen and Moslems is a matter of speculation: to him it is a fact of saddest import. But the morning cometh when the gospel light shall dispel the darkness of Moslemism and a corrupted Christianity. For years faithful, noble Christian men have labored in the city of Aintab, and with cheering results in their labors. Hundreds have given up the forms of the old worship, for the purer and simpler ones of the gospel; hundreds — we might almost say thousands — read the Scriptures in the familiar tongue; and hundreds of children are

being taught in schools where the Bible is the chief text-book. The work goes slowly forward, and without noise; for the "kingdom of heaven cometh not by observation," nor in outward pomp and show, but in lowly hearts, one by one. Measured by earthly standards, a few poor, uncultivated people may not be a very great acquisition; but He who knows the untold value of a single soul has sought them on the dark mountain of sin, and bears them homeward, rejoicing. Contemplating the spreading of his kingdom in Eastern lands to-day, our eyes behold, not a king going forth to conquer, but the sweet, compassionate face of a Saviour and High Priest, bearing the names of his people on his heart into the Holy of Holies, and pleading for them there.

While there is always something for woman to do, the peculiar customs of the East seem to demand a work distinctively woman's. As it is difficult, and in many cases impossible, to reach the women of secluded Oriental houses by preaching, it becomes necessary that their sisters should lend a helping hand. As an instance of this kind of work, though by no means including all, the girls' schools at Aintab and Marash may be mentioned. After studying carefully the condition of the people, their surroundings, and the beginnings of Christian work in those cities and their vicinity, one may gain at least a faint conception of some of the difficulties to be met in such a work. Besides their opposition to the Protestant faith, their inveterate prejudice against the elevation of women, sanctioned, as they believe, by the Bible, seemed to bar the road to all progress. - When it was proposed to open a school for girls, the suggestion was met by opposition of all kinds. Old custom said, "No: when was it ever heard that a woman needed to read and write? Oh, absurd innovation! Oh, Satanic device!" In the villages the same spirit of con-

servatism demurely asked, "Who then will bring our wood and water? Who will cultivate our fields? Who will bear the burdens?"

The schools were established notwithstanding a thousand obstacles. Passing over the intervening years of toil and trial, whose unwritten record would tell of many a struggle with ignorance and prejudice, let us consider them as they stand at present, taking as an example the seminary at Aintab. On the top of one of the hills, in that city, stands a plain building, in which are gathered a company of girls of all ages, from five to sixteen. The instruction they receive is simple and substantial, mostly from the Bible, together with mathematics, geography, astronomy, and other studies. They are an interesting-looking group. Very different is the expression on their faces from their stolid look when they were first taken from their homes. The main object of the school is to influence the girls to become Christians, and to build up Christian character.

It is also desired to make the school a centre of effort for the elevation of woman; and this is done, not by separating it from the interests of the people, but by linking it with them as closely as possible. Its graduates, scattered here and there, never too far away to receive the guidance and sympathy of their teacher, are a strong influence for good, and a mighty lever in raising their countrywomen. They may nearly all be found working for Christ, some in the schoolroom, some in Christian homes. The very name of the school seems peculiarly appropriate,—Aintab Medressisi, Aintab being the Arabic for Beautiful Fountain; and there is something more than fancy in comparing it to a fountain of life to the dry, parched region around it.

To the Christian women of America, from across the waters, comes the voice, not of the women in heathen lands, for they know not their degradation, but the voice of the

compassionate Saviour, saying, "You who have drank of the water of life are to be helpers in bearing my invitation to those in darkness and in death." Money is not sufficient: sympathy alone will not save them. They need your labors and your prayers. There are millions of them in the grossest ignorance. Speak to them of a soul! They know not that they have any. Tell them of a Saviour! They know not they need one. The work of enlightening them must be done largely by women. Angels would ask no higher mission.

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## AFRICA.

## THE HUNDRED-FOLD REWARD.

BY MRS. S. W. TYLER.

LAST week we packed our clothes and provision-chests for the purpose of visiting our old home. Rains and various other circumstances had prevented our going before, as a family, though Mr. Tyler had been alone. Toward the close of the second day, we reached the hill from which we had the first view of our station in March, 1850. I walked along the brow of the hill with a full heart, surveying the dear old home and its surroundings with emotions of thankfulness and joy, contrasting it now with what it was then. Only a smoky hut on a little hill-side, and a few degraded people eager to see a white face, were there waiting to receive us. Now there was a cluster of civilized-looking houses; large, well-cultivated gardens, covering a surface of about five acres; a chapel; and the family of as good a native pastor as the Zulus will probably ever see; besides the little dwellings of the Christians dotting the hills about the station, whose inmates were ready to greet us with smiling faces and glad hearts.

Weary as I was with my day's journey, I walked down the steep, stony hill with great gladness; and, as the oxen slowly brought us nearer and nearer the familiar place, I longed to fly "like a dove to her nest." I seemed to live a long time in that hour, and to gather up fresh hope and courage for the rest of our life here. At last we reached the spot so dear to us all. The house that had sheltered us so many years had been destroyed by fire; only the bare walls remained; and we breathed some sighs of regret that we should never again see it as it once was. Spreading a mattress on the seats of the chapel, we prepared a resting-place for the night; and, after disposing of a cup of tea and provisions from our wagon, we slept soundly till morning.

The next day was the sabbath; and it seemed almost like a dream to be seated for worship again among our dear old people. Changes had taken place. A few had been removed by death; and one family whom we had left in heathenism was present, nicely clothed. It was an affecting sight to me, as the old man, bent with age, came, leading the way for his wife and children, to the house of God, because, as he said, he had learned to love the word of God. "You went away," said he, "after having told us of Christ and his word; and there came another in your place, who told the same. I thought it must be true; and, if it were true, why should I not believe it? If I believed it, I must lead a new life. So I left my old kraal to my son, and came near to the missionary, to that deserted house yonder; and, as soon as possible, I shall build a good house to die in, for I am an old man. Here are my wife and children. This daughter, whom you taught, was always begging me to buy her clothing: she did not like the ways of heathenism. So now you see us all here clothed and in our right minds, just as you always wished." We

missed a few whom we had been accustomed to see, and heard with sadness that they seldom came, having become disaffected on account of one of their number, who desired to be "greatest."

All the services were tender and interesting. Mr. Tyler preached in the morning, and we had a prayer-meeting in the afternoon. Those who took part dwelt much upon the kindness and mercy of the Lord in taking care of us, and bringing us back to them over such a "long way;" praying fervently for the children whom we had left, as well as for those who were here. As we closed, they asked to see the photographs of our family; and it was interesting to listen to their remarks. One said, "I can't look at them: they make me cry;" another, "That is like our teacher when he has something solemn to say to us." Another, pointing to one of the children, said, "Ah, he is the best of all! how he could talk! how generous he was!" Of this one, "Oh, she was always patient and kind!" Of another, "When is she coming to teach us again on Sunday?" The shaking and kissing of hands were almost overpowering, as they all pushed their way toward us; but at last they left us for their homes, and we sat down to think. Very thankful we were that a few sheaves were being gathered in. There are seven candidates now waiting to be received into the church.

The next morning the school-children, about forty of them, assembled in the chapel, which also serves as a school-room. It was very pleasant to hear their recitations, and to recognize among them the children of those whom we had taught from childhood. Tuesday morning we started for Greytown, a place about fifty miles distant. On our way we stopped at a little village of people who had gone to that part of the country for the sake of their cattle, and had a pleasant visit of two hours. Here I found the wife

of Faku, one in whom I have always felt the greatest interest, as she was the first girl among our own people whom I could persuade to live with me. She was so determined to give up heathenism, and marry a Christian, that her father finally consented to leave her with me in order to rid himself of the trouble she made him. He was glad that he did so, afterwards; and, through his favorable representations, I had more applicants than I could receive. Now this mother brought her eldest daughter, the very image of herself when she came to live with me, and asked me to take her, and prepare her for Mrs. Edwards' school. Although I had quite determined that I had not the strength to assume the care of girls, as formerly, I could not refuse this one. Then a cousin of nearly the same age was brought forward, and her mother begged that I would take her also: so the matter seemed decided for me, and I have them now at Umsunduzi.

We reached Greytown the second day after leaving this place, and were welcomed by some pleasant English friends with whom we passed the sabbath. On our way home we spent another night at Esidumbini, seeing some more people who had not been aware of our arrival at first. A feeble, consumptive father brought his little boy to see us, and seemed very proud of him, because he stood second in the school. He took fast hold of my hand, and said, "After you went away, I remembered what you said about this boy,—that he ought to continue at school, and not be allowed to go with heathen boys. I am not a Christian myself, but I wanted him to be one: so I have kept him here all the time. He is never out of school when he is well; and I hope he will go to the seminary, and become a preacher when I am dead. Is not this good news to you?" The father looked as much pleased as I felt.

This visit will be a long-remembered one to me; and I shall hope to repeat it once or twice a year.

## CHINA.

## A DAY OF MISSIONARY-WORK.

BY MRS. JOHN GULICK.

WHEN I was in America, I was often asked for the particulars of our daily labors on missionary ground. Thinking it may be of interest, I will try to give you an account of a day in Yu-cho, a sample of many such spent there during our last two-months' tour in that district.

Immediately after breakfast we had family prayers with the Christians who lived near us: among them was Grandmother Tsai, the first convert here, who with her daughter-in-law was baptized seven years ago. After the others had dispersed, these two staid and read with me. It would refresh your heart to see the dear old grandmother, with her beaming face and silvery hair, trying to learn a few verses from the Bible. She is so deaf, that it is with great difficulty I can make her understand what I say; and she often repeats a word after me half a dozen times before she can catch the right sound. Still she perseveres; and, notwithstanding her failing eyes and poor memory, she has succeeded in committing several hymns and texts.

After having mastered a text with great difficulty, she will often say, "Oh, if I had but learned to read when I was young, how much I could have remembered! I should now be able to read all Christ's words. What joy that would give me! Even the few verses I know make my heart grow large." Precious indeed to her are the Saviour's words. As she repeats them to the women who come in, her face lights up with holy confidence and happiness; and, with an eloquence I have seldom heard surpassed, she exhorts them to leave their false gods, and

put their trust in the Saviour, who is able and willing to save them, not only from the power of the evil spirits they so much fear on earth, but also from the wrath to come. One woman said, "I can't pray: I don't know how." Grandmother Tsai replied, "Just kneel down, and try: ask God to help you, and give you the Holy Spirit. When I first tried, it was in this very place. I went out of that door into the back-yard, where I could be all alone, and I knelt down. But I could not say a word: my heart was troubled, and all I could do was to ask God to help me. Presently the words came pouring out. God gave his Holy Spirit, and Jesus has helped me ever since. If you go to him, he will help you too."

While Grandmother Tsai and my little Martha were studying, a party of women came to the door. Seeing that they hesitated about entering, Mrs. Tsai, the daughter-in-law, went out to invite them in. After a great struggle between fear and curiosity, the latter at last prevailed; and they ventured to walk in upon our mysterious wooden floors, and to stand face to face with the strangely-dressed foreigner, whether man, woman, or evil spirit, they hardly knew. When I invited them to sit down, they looked frightened, and began to retreat; but Mrs. Tsai persuaded them to stay. After conversing with them a little while, one woman, looking intently at me, said to another, "See! she has two eyes, and a mouth: she is a woman, the same as we are." They had evidently heard so much of the foreign ghosts, that they were surprised to find us human beings like themselves. How many barriers of superstition must be broken down before the light can dawn upon the hearts of these benighted ones! God has indeed shown his power and love, in already bringing to himself twenty-seven adults and several children in this highland region. Four others have died rejoicing in the Saviour.

One party of women after another came in, till nearly sunset ; and, after they were gone, I went with Grandmother Tsai to see one of the neighbors who had invited me to her house several days before. This woman has frequently visited Mrs. Tsai, to hear about the Saviour. She believes the Bible is true, but has not yet sufficient faith or courage to take up the cross, and confess Christ. She fears the reproach which she knows will be heaped upon her, and also that her sons, upon whom she is entirely dependent, would cast her off if she became a Christian. For an hour I had the privilege of talking to a room-full of women ; and when I left they asked me to come again, and tell them more.

After a hasty tea, we prepared for Mr. Gulick's evening class ; and, as I was not so tired as he, I took charge of it. After the class was dismissed, about nine o'clock, I sat down to write a letter, but fell asleep, pen in hand. I wanted to entreat those who love Christ, at home, to come, or send others, to this region, where there is now no missionary, the nearest one being a hundred miles distant. We can stay here only a month ; and, to do even this, we must neglect equally pressing work in another direction. There is, in all this region, a movement going on in the minds of the people ; many begin to doubt the power of their ancient gods, and new systems of worship are springing up. Is not this a sign that God is preparing their hearts for the reception of his truth ?

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The following received from Miss Andrews, since her return from Tung-cho, shows why so many requests for missionary ladies to address meetings must be denied : " Many earnest words were spoken before I left China, begging me not to use up here the strength which is so needed there. It is hard to refuse a plea made for Jesus' sake ; but I feel most strongly that my first duty is to restand grow strong."

## INDIA.

## LETTER FROM MISS SISSON.

THE following extracts are taken from a letter written by Miss Sisson, of the Madura mission, to our auxiliary in East Boston : —

“Last week I went to read the Bible, for the first time, in the house of a former pupil in Mrs. Chandler’s school. As she had become of a marriageable age, — twelve years old, — she had been removed from school some months before. I was sent for to visit the house; and, when I arrived, I found that it was a great feast-day. The girl was loaded with jewels. The room was crowded with women, all anxious to see, to be seen, and to talk, but not particularly desirous of listening. I was not sure they would receive me as a Bible-teacher, as the head of the family was known as a most bigoted Hindoo. They did, however, gather around me with great readiness; and, offering me the only chair in the house, they sat at my feet upon the bare ground. But, before I opened my Bible, their curiosity must be satisfied. Where did I come from? Why did I come to this country? What was my own land like? Was I married? Why not? When would I marry? Then they asked of my mother, and how it was that she let me come so far away. I told them of her sorrow, but of her feeling that they, too, were her sisters, and she must part with me, that I might tell them of the only Saviour. One of the women began to weep; and the others said, ‘See, Amal! by what you say you have made this woman weep.’ Then, with apparently softened hearts, they listened as I spoke of the love surpassing all human love, — the dying love of Christ.

“I thought the wretchedness of the homes, and the un-

tidy appearance of the women whom I had visited in the city, had brought me down into the depths; but, when going among the village people with Miss Rendall, I found humanity several degrees lower. ‘The great unwashed’ is a very convenient phrase in America; but never can you feel its force until you have called together a village crowd in heathendom. It requires no little skill to quiet the noisy talkers, and arrest their attention. How they listen, only eternity can reveal. To our human eyes, when the message is delivered, they turn away to walk in their own ways, to bow anew before their idols, or to say, as said some heathen to me one day, after heartily assenting to all I had told them, lifting the hangings which covered some hideous images upon the wall, ‘Look, Amal, *these* are our gods.’”

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## Our Work at Home.

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### “SO MUCH TO DO AT HOME!”

PERHAPS there is no defence behind which those who wish to be excused from work for foreign missions intrench themselves more often, or more securely, than this: “There is so much to do at home!” As a foundation for this, — but a little indefinite, — we have “so many heathen about our own doors!” Then follow the various home charities, — the orphan asylums, homes for the aged, homes for young men and women exposed to the temptations of city life, asylums for the erring and the unfortunate; beautiful, polished stones, and approved, we doubt not, by the great Head of the Church; but, when thus used, are they not out of place? To these are added, “so many household cares!”

“so many claims of society!” and “so much to be done for mental and spiritual growth and culture!”

While we would not, for a moment, disparage the materials of which this bulwark is composed, and while we cannot deny its strength, we wish to ask if the more than two hundred thousand female members of the churches connected with our Woman's Boards should be content to remain behind it? We would not say that the utmost should not be done for the suffering ones at home; but does anybody honestly think that any local charity would suffer, that any household duties or self-improvement would be neglected, if one-third of this army of two hundred thousand Christian women should spend, on an average, a half-hour a day in work and prayer for foreign missions? There is not a city or town in our land where every man, woman, and child may not hear the gospel if they are willing to listen to it. We know perfectly well that there is much to do to persuade them to leave their sinful ways, to relieve their pressing needs, in order to win their souls to Christ; but is there not more to do in the countries where there are millions of immortal souls for whom it is impossible to hear of a Saviour? Think of the women of India, where there is only one missionary to minister to the needs of three hundred thousand souls; of the women of Africa, of China, of Turkey, who are crushed and hardened by superstition, and the brutal treatment they receive.

“And oh! when they in God's presence stand  
 With you, at that great day  
 When every native of every land  
 To judgment is called away,  
 Say, say, can you stand in God's presence then,  
 And remember that cry, ‘Oh, come!  
 We are dying; we know no Saviour's name’?  
 Can you plead the excuse? will it not be in vain?  
 Will it weigh with God, though it did with men, —  
 ‘There is so much to do at home’?”

CHILDREN'S LEAFLETS.

A SERIES of children's leaflets, four in number, have just been published by the Woman's Board. They are "Jesus' Lambs," containing sketches of children in heathen lands; "Children's Work," Nos. 1 and 2, in which are various suggestions; and "Songs and Recitations for Mission-Circles," that may be useful for children's meetings.

They may be obtained for two cents each, or fifteen cents a dozen, by application to Sec. W. B. M., No. 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JULY 18 TO AUGUST 18.

MRS. BENJAMIN E. BATES, TREASURER.

NEW HAMPSHIRE.

*New Hampshire Branch.*—Salem, Mrs. Mary S. Carleton, const. L. M. by her husband, \$25; Fitzwilliam, Cong'l Soc., \$27.50, \$52 50  
 Total, \$52 50

VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas.; West Townshend, Cong'l S. S., \$11; St. Johnsbury, So. Cong'l Ch., \$23.15; North Ch., Aux., \$157.25; Young Ladies' Miss. Soc'y, one quarter's salary for pupil in Miss Seymour's sch., Harpoot, \$9; Enosburgh, Aux., \$7; Wallingford, A Friend, \$2; Westminster West, Aux., \$8.66; Barre, Aux., \$11; West Hartford, Aux., \$15; West Rutland, Aux., of wh. \$25 to const. L. M. Mrs. J. K. Williams, \$33; Bennington, Aux., \$50; New Haven, Aux., \$18; Windsor, Aux., of wh. \$25 to const. L. M. Mrs. C. Rossiter, \$30; by

Rev. A. Stevens, from the late Mrs. Alfred Stevens, \$2.50, \$377 56  
 Total, \$377 56

MASSACHUSETTS.

*Athol.*—Cong'l Ch., \$12 00  
*Ashfield.*—Aux., towards salary of Miss Sears, Mardin, 55 00  
*Billerica.*—Aux., to const. L. M. Mrs. Sarah B. Work, 25 00  
*Boston.*—Miss Ropes, \$20; Mrs. D. C. S., \$25; Berkeley-st. Ch., Ladies' Weekly Pledge, \$10, 55 00  
*Conway.*—Aux., of wh. \$25 to const. L. M. Mrs. Minerva Eastman, 32 00  
*Clinton.*—Aux., Miss H. M. Haskell, Tr., 27 43  
*Chelsea.*—Chestnut-street Ch., Aux., by Miss M. E. Brooks, of wh. \$13.50 from herself, 98 80  
*Cambridge.*—A Friend, 25 00  
*Dorchester.*—Vill. Ch., "Band of Faith," 50 00  
*Fulmouth.*—"Sea-Side Gleaners," to const. L. M. Miss Susan H. Taylor, 25 00  
*Hatfield.*—Aux., Miss Augusta A. Porter, Tr., of which \$50 to

const. L. M.'s Miss Hattie S. Wells and Mrs. Silas G. Hubbard,	\$72 00
<i>Lynn.</i> —1st Ch. S. S., Mr. Pat-ten's and Mr. Horton's classes, for support of Bible-reader,	50 00
<i>Lowell.</i> —Aux., Mrs. Geo. Stevens, Tr., to const. L. M. Mrs. D. Hall Rice,	25 00
<i>Longmeadow.</i> —Cong'l S. S., for support of Miriam, care Miss F. S. Bliss, Sivas,	35 00
<i>Medfield.</i> —Mrs. F. D. Ellis,	5 00
<i>Marblehead.</i> —Youth's Christian Ass'n, towards support of their Bible-reader,	7 00
<i>North Brookfield.</i> —1st Cong'l Ch., J. E. Porter, Tr.,	5 00
<i>Newton.</i> —A Friend,	1 00
<i>South Attleboro'.</i> —A Friend,	1 00
<i>Woburn.</i> —"Woburn Workers," for pupil in Miss Townshend's sch., Ceylon,	10 00
<i>Worcester.</i> —By Mrs. G. H. Guild,	3 00
Total,	\$619 23

## C. Home Building-Fund.

<i>Falmouth.</i> —Aux., add'l,	\$4 00
-RHODE ISLAND.	
<i>Newport.</i> —Aux., A Friend,	5 00
<i>Rhode Island Branch.</i> —Miss Anna T. White, Tr., Providence, Union Ch., "Mission Helpers,"	200 00
Total,	\$205 00

## CONNECTICUT.

<i>Darien.</i> —Ox Ridge Miss. Circle,	\$2 10
<i>East Windsor.</i> —Misses S. and L. Wells, to const. L. M.'s Mrs. Jabez S. Allen and Miss Samantha Wells,	50 00
<i>East Hartford.</i> —Cong'l Ch. and Soc'y,	10 00
<i>Greenwich.</i> —Aux., for Bible-readers,	37 00
<i>Hotchkissville.</i> —A Friend,	85
<i>Lyme.</i> —Aux., for Bible-readers,	36 00
<i>Middletown.</i> —Aux., 1st Cong'l Ch., Mrs. Mary B. Hazen, Tr., for two schools near Aintab, estab. by Miss Proctor, \$50; for pupil in Mrs. Edwards's sch., \$30; towards sup. of girl in Marsovan, \$7. (Of wh. from Mrs. Linus Coe, "in memory	

of Jennie," to const. L. M. Mrs. Peter Ashton, \$25; and Mrs. E. H. Goodrich, towards L. M., \$5.) Mrs. Dyer's Bible-class, towards sup. of "Gangabai," Bible-reader, Satara, India, \$20,	107 00
<i>Unionville.</i> —By Mrs. James A. Smith, from herself, \$10.50; Mrs. A. S. Mills and Mrs. Lucas Richards, \$10 each; Mrs. Samuel Frisbee, \$5; Mrs. Geo. Dunham, \$3; Mrs. N. Hayden, \$2; others, \$2.50,	43 00
<i>West Winsted.</i> —Mrs. Mary Phelps Whiting, const. L. M. by her husband,	25 00
Total,	\$310 95

## NEW YORK.

<i>Fulton.</i> —Pres. S. S., for pupil in Miss Fritcher's sch., Marsovan,	\$35 00
<i>Middle Grove.</i> —Juliet Gardiner, for Mexico,	10 00
<i>Moira.</i> —Mrs. H. B. Burnap, \$10; Mrs. A. Dickinson, \$1; Miss A. Spencer, \$5,	16 00
<i>Piermont.</i> —Mrs. R. T. Lord,	4 00
<i>Westmoreland.</i> —Aux., Mrs. James Deane,	10 00
Total,	\$75 00

## TEXAS.

<i>Fort McKavett.</i> —Lieut. Chas. E. Jewett, for Miss Hance of Africa,	\$50 00
Total,	\$50 00

## IOWA.

<i>Garnaville.</i> —A Friend,	\$1 00
<i>Tabor.</i> —Cong'l S. S., for pupil in Miss Townshend's school, Ceylon,	\$20 00
Total,	\$21 00

## ENGLAND.

<i>London.</i> —Miss E. H. Ropes,	\$20 00
Total,	\$20 00
Donations,	\$1,731 24
C. Home Building-Fund,	4 00
"Life and Light,"	254 50
"Echoes,"	\$16 12
Weekly Pledge,	\$2 60
Leaflets,	\$16 37
Total,	2,024 83

MISS EMMA CARRUTH, Asst. Treas.

# Department of the Interior.

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## CHINA.

### LETTER FROM MISS CHAPIN.

PEKING, April 4, 1874.

THE school is moving on very pleasantly; and we have the joy of feeling that quite a number of the dear girls are trying earnestly to live true Christian lives. Two or three who are not yet members of the church give such good evidence of trying to please the Saviour, that we hope soon to have them baptized.

There are some encouraging things connected with our work at the North Chapel. One woman, the oldest of four whom we teach constantly, is really very stupid, a fact of which she is fully aware, and, if she were not herself conscious of it, would not long be permitted to remain in ignorance; for the Chinese are so utterly lacking in delicacy, and even kindness, of feeling, that they are very free to remark upon any mental or physical deformity in one of their number. This poor old woman makes but slow progress in learning to read; and for some time she seemed to gain but very few ideas from all the teaching we could give her respecting the truth. She said to me very sadly, one sabbath, that she did not understand much of what I read and told them. I asked her if she prayed for help to understand. She said she did not know how to pray. I told her she need not say many words, but only ask for just the things she wanted: if she wished to understand the truth, just ask the Lord to give her the Holy Spirit to help her to understand. Since then I have asked her several times

if she prays; and she says she does, and that she understands more of the truth than she did. She is now the most attentive, eager listener I have on sabbath afternoons. She repeats my words after me, in order to remember them better; and, when I question them on what I have read, she is able to answer more than any other one. Miss Porter and I both feel that she gives good evidence of faith in the Saviour, and of a desire and purpose to live in accordance with his teachings so far as she knows them. Another of the women is, we hope, coming more and more into the light, though we do not perceive so decided a change in her as in old Mrs. Huci. She is the wife of the former teacher of Mr. Holcombe's boys' school. He has been obliged to resign his place, because he is far gone in consumption, and probably cannot live many months. He is a man of considerable ability. He united with the church some time ago, and a strong hope was felt that he would become a preacher of the gospel; but that hope is disappointed, and we believe the Lord has work for him in the other sphere to which he is calling him. When he first united with the church, his wife seemed utterly indifferent to the truth, if not opposed to it; but her manner has greatly changed. We think she now believes in the truth, and that the Lord is gradually drawing her into a personal experience of faith and love towards himself. She has lately lost a little boy a few months old; and we trust that this will lead her to a more constant realization of, and a stronger faith in, an unseen world. It is common among the heathen, when a child dies, to cast out its little uncoffined body, without funeral rites, or any manifestation of grief. Their common expression for saying they have lost a little child is a word which means they have *thrown it away*. This is said not to be true of the better classes; but it certainly is true of the poor. Many of them have

the superstition that some malignant enemy has crept into their family, in the form of this child; and they therefore cast the body from them, as a hated thing. In contrast to that, this little one was decently arrayed, and placed in a coffin which was taken to the little chapel, where a company gathered. Some of the loving utterances of Christ regarding little children were read, and a few earnest words spoken directing the thoughts of the hearers to the blessed home to which the little one had gone. After prayer, and the hymn "There is a happy land," the little body was taken away to be buried in the family cemetery; the native helper going with the father, and making a prayer at the grave. I hope it will give them a new sense of the value of the soul even of a little child, because it is redeemed by the blood of Christ, and is destined to immortality. This little boy had been baptized some months ago; and the name chosen by his sisters, two interesting little girls in our school, was Samuel. They evidently selected it on account of its Bible associations, as they had just been reading of the prophet Samuel. Two women have recently commenced coming quite regularly to our sabbath-afternoon services at the North Chapel; and one of them manifests considerable interest in what she hears. I ask your prayers for all these women, that they may become followers of Jesus.

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## JAPAN.

### FIRST CHURCH IN KOBE.

BY MISS DUDLEY.

TRULY we may and do rejoice over the first church organized by our mission here. April 19 eleven of our new brothers and sisters publicly professed Christ, and received

baptism. Nearly two hundred were present; and the stillness in the room indicated deep interest. I thought of the home friends, and wished they might be with us at this our first communion in this heathen land. Can you not see it, — the little table draped in white, the bouquet of pure white blossoms, the tearful eyes of those who for the first time remembered the body broken for them, the happy missionaries, and the eager faces of the listeners?

Prayer-meetings have been sustained for several months; and it is so pleasant to hear new voices in prayer! One of the sisters so far trespassed on Japanese etiquette, that lately she raised her voice in prayer before the assembled brotherhood. Dear little woman! she looks like any thing but a popular claimer of her rights; but her heart could not keep silent, so filled was it with this new love. It gave no offence. I think the church is glad of help and strength, come it from a man or a woman. The mother of the daimio, of whom I have spoken before, also received baptism. His sister waits for a few weeks. The mother is a gentle old lady, who has known much of sorrow. It would do you good to hear her talk. She said in my hearing, to another old lady, the other day, "I am not young, and cannot remember as I once could; but I have made up my mind, if I know about nothing else, I will know about my Saviour." The other one, too, is coming. I think first she was a little flattered, that one so far above her should come and seek her out; but the earnest words of truth fixed her attention. She comes now both to sabbath school and preaching-service; and she says she prays to the true God.

Our school has just changed to new and in some respects better quarters. Miss Talcott, with the aid of one of the older girls, is giving New-Testament stories; and most of the girls would compare quite favorably with

children at home, in their knowledge of the sweet old stories. We have a calling acquaintance in all the families represented in our school. Some I see often, and count friends. Our sabbath school flourishes, numbering fifty or more. I have taken my little ones up stairs for the last few weeks, and have Fugi, a girl who has been with Mrs. Davis for two years, as my assistant. She is an earnest Christian, one of the church-members; and her simple, earnest talks fix and hold the attention of the class. At the close we all kneel, and she asks the heavenly Teacher to keep each child, and to make them his own. Some of them say they pray every night. Who can tell but from this class some — nay, many — shall stand redeemed?

I think it seems best to all the missionaries who are on the ground, as soon as possible to make arrangements for a *home* school. We should unite both day and boarding school; but we feel that we must have some girls under our more direct influence, if ever we hope to fit them for efficient helpers, or wives for Christian young men. Two of the teachers in the mission have lately married wives who have scarcely heard the name of Jesus; and in one case it has nearly brought ruin. Until we can strengthen and purify *home influence*, we are not accomplishing much for the people. The girls are so gentle, so easily moulded, that with Christian influence, and the strength that comes from actual Christian experience, they could do much.

I go to Sauda to-morrow, with my teacher and the daimio's mother and sister. I hope to interest the women, and get them to come out to the regular preaching-service which Mr. Davis has sustained there for nearly eight months.

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“WHAT a noble mission-field will Japan be, with its forty millions of souls to teach the way of salvation!”

## Home Department.

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### STATE OF THE TREASURY.

THE amount received into the treasury, up to Aug. 1, was \$10,759. At the same rate for the remaining two months and a half of our financial year, the receipts will amount to about \$13,500; being \$1,500 less than last year, while we are aiming at \$20,000. Let our friends bear in mind that our financial year closes Oct. 15, and that, when this reaches them, there will remain but a few days in which to complete the work of the year. With so many new auxiliaries, and so large an addition to our membership, our receipts *ought not* to be less than last year. We still believe they will not be less, but greater. We earnestly plead with all who love the cause of missions, and who desire to see it advanced through the instrumentality of our Board, to send in, as speedily as possible, any amounts, great or small, to its treasury.

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### “A SEED THOUGHT.”

WHILE organizations are useful, and there is majesty in numbers, let none put their reliance in this, or feel impotent without it. *One woman*, deeply inspired with a true, great idea, who will let nothing discourage her, who labors modestly, wisely, but unceasingly, is a host in herself, in any cause. Such a one is a society fully equipped. Such a one is invincible. She may have no shining talents; but she must have good sense, a loving heart, and a courage that knows no surrender. And when our sin-cursed

and suffering humanity calls everywhere for the helping hand, the clear brain, the purest prayer; when the deep degradation of our heathen sisters pleads to us, with mute eloquence more impressive than words, "Help us, O women of a more favored land!" — shall there not many respond, "Here, Lord, am I"?

M. B. HOLYOKE.

CHICAGO, July 20.

### ANNUAL MEETING.

THE sixth annual meeting of the Woman's Board of Missions for the Interior will be held in St. Louis, Mo., Wednesday and Thursday, Nov. 4 and 5, 1874. Questions of most vital interest must be considered. We earnestly urge Christian women to be present, giving aid with their counsels and prayers.

### RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM JULY 15 TO AUGUST 15, 1874.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.			
<i>Austinburg.</i> — Aux.,	\$7 65	<i>Detroit.</i> — "Sunbeam Band," for the school at Battalagundu, India, by Mrs. M. R. Eddy,	\$30 00
<i>Conneaut.</i> — Aux.,	20 00	<i>Grand Rapids.</i> — Aux., for Bible-reader in Nicomedia,	
<i>Mt. Vernon.</i> — Aux., E. C.	23 50	Mrs. F. Immen, Treas.,	22 00
Hawk, Treas.,	5 00	<i>Jackson.</i> — From ladies at the State convention, by Mrs. L. Kassick,	3 00
<i>Saybrook.</i> — Aux.,	17 35	<i>Romeo.</i> — Aux., for a scholarship in the Bridgeman School, Mrs. M. J. Brabb, Treas.,	50 00
<i>Tallmadge.</i> — Aux., Mrs. L. M. Sackett, Treas.,	78 50	<i>Vermontville.</i> — Aux., Mrs. C. E. Hammond, Treas.,	30 00
Total,		Total,	\$246 43
MICHIGAN.			
<i>Armada.</i> — Aux., to const. Mrs. Alvah Sibley a L. M., Mrs. E. Dobblacre, Treas.,	\$25 00	INDIANA.	
<i>Charlotte.</i> — Aux., Mrs. A. C. Lacy, Treas.,	24 23	<i>Indianapolis.</i> — Mayflower Cong'l Ch., Aux., M. E. Bruce, Sec.,	\$5 00
<i>Detroit.</i> — 1st Ch., Aux., \$50.60, to const. Mrs. Mary Avery a L. M.; 2d Ch., Aux., \$11.55,	62 15	Total,	\$5 00

## ILLINOIS.

<i>Aurora.</i> — "Little Workers," Mary K. Ames, Treas.,	\$53 00
<i>Blue Island.</i> — Aux., for a scholarship in the Samokov School,	12 58
<i>Canton.</i> — Aux., Miss C. J. Graham, Treas.,	29 80
<i>Chicago.</i> — Leavitt-st. Ch., Aux., to const. Mrs. J. S. McFarlane a L. M.,	25 00
<i>Chicago.</i> — Union Park Ch., Aux., for the salary of Miss Rendall, Mrs. Marcia R. Jen- kins, Treas.,	100 00
<i>Chicago.</i> — Plymouth Ch., Aux.,	11 00
<i>Chicago.</i> — "Fern Leaves,"	2 00
<i>Chicago.</i> — A Friend, towards office expenses,	5 00
<i>Clifton.</i> — Aux., Mrs. A. R. Taft, Treas.,	8 50
<i>Danvers.</i> — Aux., Mrs. Mabel Hastings, Treas.,	7 73
<i>Galesburg.</i> — Aux., Mrs. H. S. Hurd, Treas.,	23 00
<i>Glencoe.</i> — Aux., Mrs. S. C. Bart- lett, to const. Miss Jeanie L. Willmarth a L. M.,	25 00
<i>Granville.</i> — Aux., Mrs. L. K. Warren, Treas.,	15 00
<i>Hoyleton.</i> — S. S. Miss. Soc., Nellie Gaylord, Sec.,	10 00
<i>La Salle.</i> — Aux., Mrs. E. B. Treat, Treas.,	8 80
<i>Moline.</i> — Aux., Mrs. H. L. Bullen, Treas.,	15 00
<i>Napierville.</i> — Aux., \$14.55; S. S., \$3.13, for salary of Miss Dudley, Mrs. S. W. Smith, Treas.,	17 68
<i>Ontario.</i> — Aux., Mrs. H. N. Tupper, a L. M.,	17 55
<i>Onarga.</i> — Mrs. Lydia C. Foster, <i>Ottawa.</i> — Aux., Mrs. E. N. Lewis, Treas.,	25 00
<i>Peoria.</i> — Mission S. S., for a scholarship in the Bridgeman School,	10 55
<i>Peru.</i> — Aux., Mrs. E. M. Brewster, Sec.,	10 00
<i>Waverly.</i> — Aux., Mrs. Homes, <i>Wheaton.</i> — Aux., for salary of Miss Dudley, Mrs. J. M. Chap- man, Treas.,	7 07
	5 00
	9 44
Total,	\$453 70

## WISCONSIN.

<i>Beloit.</i> — Aux., Mrs. A. L. Cha- pin, Treas.,	\$5 00
<i>Beloit.</i> — Mrs. Sarah M. Clary, to const. Mrs. H. P. Strong a L. M.,	25 00
<i>Jamesville.</i> — Aux., Mrs. H. W. Collins, Treas.,	50 00

<i>Plattsville.</i> — Aux., Ella Mar- shall, Treas.,	17 00
<i>Racine.</i> — Aux., for the school at Manissa, Mrs. F. A. Miller, Treas.,	46 20
<i>Waukesha.</i> — Aux., with pre- vious contributions to const. Mrs. Newton S. Kendrick a L. M., Mrs. C. W. Camp, Treas.,	15 00
<i>Waukesha.</i> — Ladies of Pres. Ch., by Miss M. Rankin,	8 00
<i>Whitewater.</i> — Aux., for salary of Miss Taylor, Mrs. R. Coburn, Treas.,	25 00
Total,	\$191 20

## IOWA.

<i>Anamosa.</i> — Aux., Jeannie Chapman, Treas.,	\$20 50
<i>Belle Plain.</i> — Aux.,	15 00
<i>Bowen's Prairie.</i> — "A few ladies,"	5 00
<i>Denmark.</i> — Aux., for salary of Miss Hillis, and to const. Mrs. Royal Quinton a L. M., Ella Bracket, Treas.,	35 00
<i>Dunlap.</i> — Mrs. A. E. Preston,	2 00
<i>Fairfield.</i> — Aux., Mrs. D. Web- ster, Treas.,	11 00
<i>Fayette.</i> — Cong'l Ch.,	10 00
<i>Grinnell.</i> — "Mite - Gatherers," E. P. Day, Treas.,	5 00
<i>Keokuk.</i> — Aux., for a scholar- ship in the Erzroom School, Miss Collins, Sec.,	5 00
Total,	\$108 50

## MINNESOTA.

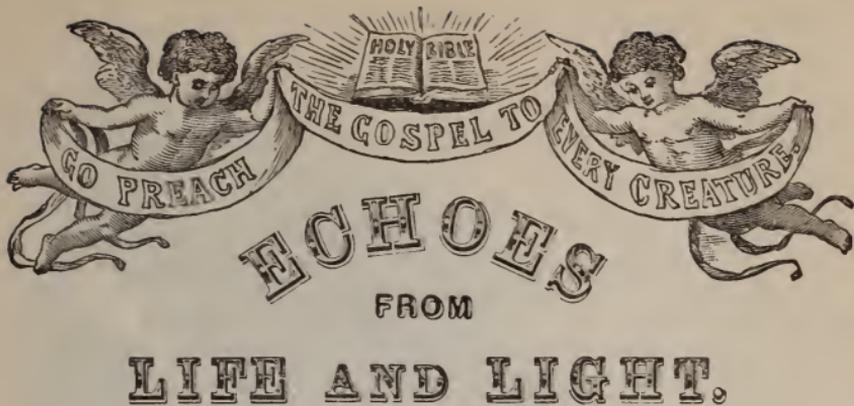
<i>Minneapolis.</i> — Plymouth Ch., S. S., for a scholarship in the Bridgeman School,	\$35 00
Total,	\$35 00

## KANSAS.

<i>Manhattan.</i> — Aux., for schools at out-stations in the Harpoot Mission, Flora A. Moses, Treas.,	\$18 50
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## MISCELLANEOUS.

<i>Burlington, Vt.</i> — The Misses' Mission Band of the White-st. S.S. for support of a teacher in the Seminary at Samokov, \$100. Amount paid directly to A.B.C. F.M.	\$5 65
— — —	
Total,	\$1,142 48



OCT.

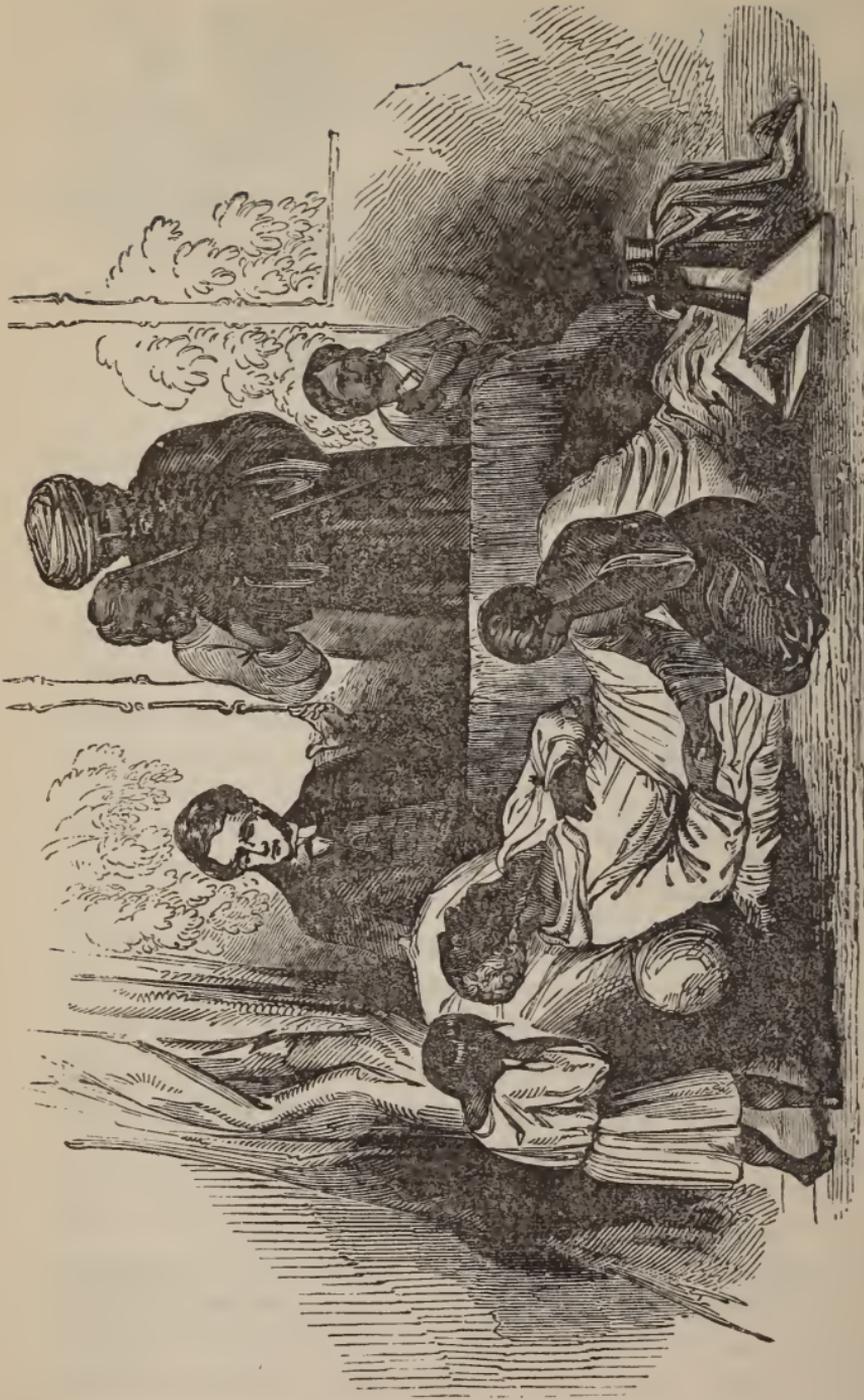
PUBLISHED BY THE WOMAN'S BOARD OF MISSIONS.

1874.

### THE DYING HINDOO.

**D**O you save your "Echoes," little readers, or do you throw them away as soon as you have read them? If you saved them last year, will you please find the picture of the Dying Brahmin, in the August number, then look at the picture on the next page, and tell me which you like the best. In the first one you see a dying man using all his little remaining strength trying to hold the tail of a cow, because he thinks the dumb animal will carry his soul to the better land. If Mrs. Capron hadn't told us it was true, I think it would be hard to believe that full-grown men could be so foolish.

In the picture on the next page you see another dying man in the same country. All his life he has been a devil worshipper. He has sold his young daughter to be married to a heathen, when she is grown up, and he has resisted all the entreaties of his little Christian boy that he would love the Saviour. But now, in his dying hour, his false gods



THE DYING HINDOO.

give him no comfort ; and so his children have brought the missionary to show him the new and better way to the heavenly land. See how earnestly he looks at the good man, as he tells the wonderful story of Him who has all power in heaven and earth, and who died that he might live in happiness forever. We will hope, that, through his little son and daughter, he was led to believe in Christ, and now lives with him in heaven. So you see, young friends, that when you help send the gospel to heathen children, you may save their fathers and mothers also.

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### CHINESE PLAYTHINGS.

DEAR BOYS AND GIRLS, — Your pig-tailed cousins in China are having great fun, these days, with *bug-toys*. Nearly every child in the street has one ; and you could hardly walk very far, in this city, without meeting some gray-headed old man, with two big boxes full of these funny things for sale. They are very cheap, too : just a little bit of money, less than five cents, would buy your arms full of them.

Just think of buying a curious Chinese cart, — the cart-body (ask mother what that is) made of paper, colored to represent the blue cloth which they use here to cover carts ; the wheels and the thills (ask mother, too, what those are) made of very tiny bits of wood, or of the tough outside of cornstalks ; and, harnessed in between the thills, a big, black, *live beetle-bug* !

You'd think, I suppose, that he had too short legs, and too many of them, to make a good horse ; or you'd be afraid that he would take a notion to be naughty, and so fly away, cart and all : but he does make a very good sort of a horse. He is quite frisky enough, it is true, and

sometimes he turns short corners, and tips his cart over; but, on the whole, he does very well. The harness, made of white thread, covers his wings, so that he can't fly. And Chinese little folks are much like the little folks I used to know at home: they are not very particular which way the cart goes, whether right or wrong side up, if it only goes.

But you've no idea for how little money you can buy one of these playthings. The cart, harness, and horse, "all complete," costs just one-half of one-fifth of a cent. Now, there is a "sum" in arithmetic for you. How much is that? and, at that price, how many horses and carriages could a curly-headed boy buy for a cent?

But they make other playthings besides carts. The other day I saw a hand grist-mill, all made of paper, and tiny bits of wood; and the stone was going round and round and round, as though quantities of meal were being ground out. I couldn't see, at first, what moved it; but, when I took up one, I saw that underneath, in a little round box, made also of paper, was a *bug*. A stick was fastened to him, and as he walked around his paper prison, looking for a hole out of which he could crawl, he turned the stone.

If you would like to know how one of these grist-mills look, — I mean the real ones, such as all the Chinese use to grind up their corn and wheat, — get your mother to find a picture of one, such as the children of Israel used, and you will know; for the Chinese use the same kind.\* They also make a music-box, in which the beetle-bug grinds out the music by turning a stick which hits against some little pegs driven into the sides of his box.

All these playthings cost but that one price, — a half of a fifth of a cent each.

\* See cut on next page.



Women Grinding at a Mill.

You think that, since these toys are so very cheap, every boy and girl has quantities of them, — that hands and pockets are full of bugs drawing carts, turning grist-mills, playing tunes, and doing all sorts of things. But there, dear little ones, you are mistaken. Very many of the children are so poor that they can't buy a horse and cart, even when it costs only one-half of one-fifth of a cent. Even so little as that is enough to buy them one or two mouthfuls of food; and, when folks go hungry day after day, they can't spend money, that will buy even one mouthful of food, upon toys.

What do you boys, who always eat *too much*, think of the thousands of children here, — God's children, too, for he made them, — who *never* had enough? I've seen boys

fighting with dogs, in the street, for a bone which had been thrown out; and the bone had no meat on it, either, only a little gristle.

And what do you think of the men who are so poor that they earn all they get to eat by making bug-toys at a tenth of a cent apiece?

Some of you who read these words may be poor: be brave and thankful, as you see how much richer you are than nearly all the Chinese children.

And think, too, dear boys and girls, that these little ones here are not only hungry for bread such as we eat: they are even more hungry for that bread which Jesus told about, — the “bread which cometh down from heaven.” Get your Bibles, and see what the dear Saviour said about it; and, dear little ones, eat that bread yourselves, and pray the kind Jesus to send it here, very soon, to all these Chinese, little and big, who are starving for lack of it, and dying because they have it not.

Do you like my bug-story? and will you think about the last part of it? Then, perhaps, I'll tell you some more about the Chinese another time.

LUCY.

PEKING, CHINA, May 26, 1874.

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## MISSION-CIRCLES.

### ACKNOWLEDGMENTS.

MASSACHUSETTS — *Dorchester*. — Village Church, “Band of Faith,” \$50.00.

*Falmouth*. — “Sea-Side Gleaners,” \$25.

*Lynn*. — First Church S. S., \$50.

*Longmeadow*. — Cong. S. S., \$35.

*Marblehead*. — Youth's Christian Association, \$7.

*Woburn*. — “Woburn Workers,” \$10.

RHODE-ISLAND BRANCH. — *Providence*. — "Mission Helpers," \$200.

CONNECTICUT. — *Darien*. — Ox Ridge Mission-Circle, \$2.10.

NEW YORK. — *Fulton*. — Pres. S. S., \$35.

MICHIGAN. — *Detroit*. — "Sunbeam Band," \$30.

ILLINOIS. — *Aurora*. — "Little Workers," \$53.

*Hoyleton*. — S. S. Missionary Society, \$10.

*Napierville*. — S. S., \$3.13.

*Peoria*. — Mission S. S., \$10.

IOWA. — *Grinnell*. — "Mite-Gatherers," \$5.

*Tabor*. — Congregational S. S., \$20.

MINNESOTA. — *Minneapolis*. — Plymouth Church S. S., \$35.

ERRATA. — In our August number, the contribution of \$10 from the "Little Gleaners," and of \$5 from the "Juvenile Missionary Association," of Watertown, were incorrectly credited to Thomaston; and the \$4 from the "Pearl Seekers," of New Haven, should be acknowledged as from Fair Haven.

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## A BOYS' MISSION-CIRCLE.

WE are often asked, by grown people and by the boys themselves, "What can boys do in a mission-circle?" A correspondent from Watertown, Mass., sends us the following, which we think gives a good answer to the question: —

"On a cold, unpleasant Saturday afternoon in March last, the wife of one of our deacons, who is an earnest, faithful teacher, opened her cheerful sitting-room for a boys' missionary meeting. Only eight came; but a society was formed, and officers appointed. It is called the 'Juvenile Missionary Association,' holds its meetings the first Saturday afternoon of every month, and receives as members any boys from other churches who will work for the interests of the society, and pay a tax of ten cents annually. At their second meeting there were thirteen present, besides their pastor, and sabbath-school superintendent, as visitors. The boys brought with them many articles which they had

manufactured since the previous meeting,—brackets, fancy supports for plants, bunches of lamp-lighters, bird-houses, and various other things, many of which were disposed of at private sale. They continue to make these things, and now have a membership of seventeen.

“Their meetings are conducted as follows: As soon as they are seated, and in order, the service is opened by singing one or two verses of a missionary hymn; a short prayer is offered by a teacher, and an appropriate selection of Scripture is read. Then come the reports of the secretary and treasurer; singing again, followed by reports from mission stations, by different boys who have chosen their countries, and prepared themselves to report. Sometimes they all decide to take the same country. Younger boys recite texts from the Bible, or a verse or two of poetry.

“At the close of the meeting, teachers and all stay for a little social enjoyment; and they are not allowed to return to their homes without refreshment of some kind. So end our pleasant boys’ missionary meetings.”

Who will start the next boys’ mission-circle?

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### ENIGMA.

I am composed of twenty-one letters.

My 18, 3, 9, 11, 2, 17, 10, are the children for whom we work.

My 15, 16, 3, 9, 7, 9, 13, 11, is what it is to work for them.

My 4, 14, 10, 7, 11, 9, 10, 8, is the kind of work they need.

My 7, 11, 21, 9, 16, is what their mothers teach them to do.

My 8, 17, 13, 11, 7, are the places where they sometimes live.

My 5, 15, 17, 10, is what their homes are to missionary ladies.

My 15, 3, 6, 13, 12, 17, 7, are what we must give to send these ladies to them

My 7, 4, 18, 14, 19, 16, 7 are places where they are taught the Bible.

My 2, 5, 20, 3, is something very dear to us, for which there is no word in the heathen language.

My whole is an institution of the Woman’s Board.



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Life and Light for Woman

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